



# THE SYRIAN CHURCH OF ANTIOCH

*Its Name and History*

في اسم الامة السريانية

BY

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ܘܢܘܨܘܢܐ ܕܩܝܡܐ ܘܡܠܟܘܬܐ ܕܥܙܪܐ ܕܐܢܗܐ ܘܚܘܪܐ ܕܩܝܡܐ

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## *Introduction*

We had never thought that the day would come when we would have to prove to ourselves that our name is authentic and valid. However, it is fortunate that this proof has actually become necessary for our Syrian followers in a foreign land where they were isolated, and so not well-furnished with true and well-based information about their own Church and community, its language and its history.

A year and a half ago, we noticed that such a problem had presented itself to our parishioners. Immediately, we contacted our Supreme head residing in Homs, Syria and laid our difficulties before His Holiness,

His Beatitude, our beloved Patriarch Mar Ignatius Ephrem I Barsom took upon himself the responsibility of lighting up the path of all of us who are his children, and we believe, with all orientalist scholars, that he is the authority and the only heir having the right to talk about his own Church.

The following article is an authentic, page by page translation of the original text of Arabic and Syriac testimonies collected by His Beatitude to solve our difficult problem. By using zingograph, we are able to show you them in the identical script which we received from His Beatitude under his seal.

## THE NAME OF THE SYRIAN COMMUNITY

The Syrian Community was known from its beginning as the Aramean Community. To prove it we refer to:

### THE BIBLE.

(Throughout the Authorized Version in English, the word "ARAM." with only a very few exceptions, is rendered "SYRIA", as in the Latin and Greek Septuagint.)

*First:* In Genesis Chapter 10 Verse 22-23. The children of Shem are Elam, and Ashur and Arphaxad and Lud and Aram.

Chapter 25 V. 20: Rebekka the daughter of Bethuel the Syrian of Padan Aram the sister of Laban the Syrian.

Samuel II Chapter 10 V.6-8: The Children of Ammon sent and hired the Syrians of Bethrehob, and the Syrians of Zoba, twenty thousand footmen.

This name of the Arameans was repeated in the verses 11, 13, 14, 15, 16, 17, 18, 19 and it is said in the verse 18: and David slew the men of seven hundred chariots of the Syrians, and forty thousand horsemen.

In I Kings Chapter 10 V. 21: and for the Kings of Syria (It means Kings of Damascus).

In II Kings Chapter 18 V. 26: Then said Eliakim the son of the Hilkiah and Shebna and Joah unto Rabshakeh: Speak, I pray thee to thy servants in the Syrian language: for we understand it, and talk not with us in the Jews' language in the ears of the people that are on the wall.





In Daniel Chapter 2 V. 4: Then spake the Chaldeans to the King in Syriac (In the edition of Mosul Vol. 3 page 327 it says: That is the Syrian language which was the language of Babylon, and in the page 325, in the first footnote it says. The language of Babylon was called Aramaic which is exactly Syriac).

The Inscription written upon the “plaster” of the wall of the King’s palace as mentioned in Daniel Chapter 5 V. 5 and 25 was Syriac.

The Bible Dictionary printed in Beyrout in 1894 pages 57 and 58 says: Aramaic was the language of Syria in the old days, and also, the language of the Chaldeans. The Chaldeans were speaking Aramaic in order to conform to the custom of the government court, but it was neither their proper nor their scientific language. For this reason, Daniel used the Aramaic language in his book and continued to use it until the end of chapter seventh. As for the original language of the Chaldeans, it is that one called Akkadian, and it was used by the original Babylonians. But, in the days of Nebuchadnezzar, it was near extinction and it was no more in usage at that time.

*Second:* Works of Syrian and Chaldean authors and scholars from the 4th century until the 14th century. Here are the testimonies and passages quoted as evidence which we have copied from twenty-seven authors in their Syriac-Aramaic text and translated them into Arabic. These are evident proofs for the name of our community and its language. This truth is confirmed by all scholars, and writers and the modern orientalist in their numerous works.

وفي سفر دانيال ٤: ٤٥٥ كلمة فكلما صدمت كلنا اوصافنا: فاجاب الطلانيون الملك  
 الآرامية . وفي النسخة الموصلية مج ٣ ص ٢٧٧ اي باللغة السريانية التي كانت لغة اهل بابل .  
 وفي ص ٢٤٥ حاشية اولى: ان لغة اهل بابل تسمى آرامية محضاً اي سريانية .  
 راجع ايضاً الكتابة المطورة في شيد حاطط دار الملك (دانيال ٥: ٥٠٥) نرى بالآرامية .  
 وقال مؤلف قاموس الكتاب المقدس المصريح في بيروت سنة ١٩٩٤ ص ٥٧ و ٥٨  
 الآرامية لغة سورية القديمة ولغة الطلانيين وكلمة الطلانيون يتطوون بالآرامية وفقاً  
 لعادة ديوان الحكومة ، ولكننا لم تكن لغتهم الخاصة ولا العلمية - ولذلك استعمل دانيال  
 الطلانية في سفره وداوم ذلك الى نهاية الاصحاح السابع (يريد اللغة الآرامية اي السريانية  
 البابلية (الموصلية مج ٣ ص ١٢٤١) - اما لغة الطلانيين الاصلية - الطلانية القديمة هي لغة  
 الكلدانية (الكلدية) وقد استعملها كان بابل الاصليون - الا انها كانت على وشك الاضمحلال  
 في زمن نبوخذ نصر وقد هجرها الآلسنة لذلك الحية .

ثانياً : من مصنفات العلماء والمؤلفين السريانيين والكلدان منذ المئة والرابعة حتى  
 المئة الرابعة عشرة وتمجد في ما يلي شواهد وبيانات صريحة واضحة نقلناها من سبعة  
 وعشرين مؤلفاً بنصها السرياني الآرامي و ترجمناها الى العربية . وهي شواهد ناصحة على اسم  
 اثنا وعلى لغتها - وهذه الحقيقة يؤيدها جميع العلماء والكتاب المتأخرون المشرقون  
 في مؤلفاتهم العديدة .

## WESTERN SYRIAN WRITERS

Eusebius of Caesarea in his book "The Divine Apparition" (a very old manuscript, a copy of which was written in 411 A.D. and is kept in the British Museum No. 12150), says in page 723 about our Holy Apostles as it follows: People from Galilea who do not know more than the Syriac language.

In his "Ecclesiastic History" published in Paris by the Chaldean Lazarist Priest Paul Bedjan from an old manuscript dated 460 A.D. which is kept in the library of Petrograd (today Leningrad) page 240. says: In Edessa. in Mesopotamia. Bardaisan became famous. He was a man with great experience in the Aramaic language. and he composed his essay in his own tongue . . . His relatives translated it from Aramaic into Greek.

Saint Raboola. Bishop of Edessa. died 435 A.D. One of his disciples wrote his biography immediately after his death. Father P. Bedjan published it in the 4th Volume of the lives of martyrs and Saints in Paris. 1894 A.D. In page 440 we read: the forty-six missives he wrote to the priests. Kings. etc. . . . They were translated from the Greek to Syriac language.

In page 410 it says: The New Testament was translated from the Greek to the Syriac language because of its differences.





The learned Saint James of Saruj (died 521 A.D.), writing about Saint Ephrem the doctor of the Syrian Church says in his essay: This (Ephrem) who became a crown of Glory for all the Arameans, and through him they became near the Spiritual splendors. He who became a great orator among the Syrians.

In the preface of the book of the "Ascensions" written by Philon the monk and printed by Michael Kamishko in Paris, 1926, in column 45. The old manuscript exists in the St. Mark's Library, we read: From his style also, we knew that he was one of the old scholars who had written in the Syriac language and his style is old. We believe that the copy in St. Mark goes back to the 8th century.

St. John of Amid (Diarbekir) who became Bishop of Ephesus died 582 A.D. In his Ecclesiastic Diary, printed in Oxford 1852, page 56 he says: After the death of Theodocius (The Patriarch of Alexandria), a Syrian man by the name of Theodoros succeeded him . . . and they ordained a Syrian man by the name of Doumian.

وكتب صوفى تاريخها اصحها وذكرها وتعريف . تاريخها ومار الاصح اصحها  
 وحدثها . اصح اصحها اصح اصحها .  
اصحها اصحها اصحها اصحها : اصحها اصحها اصحها اصحها .  
اصحها اصحها اصحها اصحها .  
 قال القدير مار يعقوب السروجي اللطيف في ميمره في مار انزام اللطيفان :  
 هذا الذي صار للأراميين ظرم الطيلا ربه اقربوا للبلوغ الى المواسن الروحية  
 هذا الذي صار بلينا كبيرا عند السريان .

مع كنا وتفقتنا وتعريف اصحها اصحها : طبعه بيننا لكننا  
 في باريس سنة ١٩٤٦ لمر ٤٥ - النسخة القديمة في اترانة المرتسية رقم  
 ايوصل مع اذ صم اصحها اصحها اصحها اصحها اصحها اصحها .  
اصحها اصحها اصحها اصحها .

جار في مقدمة كتاب المراقى ان المؤلف من ورثة الرسل ورفاقه الانبياء الغابوس  
 واصحابه " لقد عرفنا ايضا من انشاء انه من المادونة القديما الذين ظهروا في اللسان  
 السرياني وان انشاءه عتيق باللفظ السريانية "  
 والنسخة المرتسية نظما مكتوبة في القرن الثامن

وكتب صوفى اصحها اصحها اصحها اصحها (٥٨٤) مع اصحها اصحها  
 ووجه الطبع في الكفر سنة ١١٥٠ ص ٥٦ :  
 وحدثها اصحها اصحها اصحها اصحها اصحها اصحها اصحها اصحها .  
اصحها اصحها اصحها اصحها اصحها اصحها .

وبعد وفاة شودوسيوس (بطرك الاسكندرية) بمر من الزمان خلفه كمنه  
 رجل متهرب سرياني اسمه ثاودوروس ... وصار رجلا سريانيا اصحها  
ووتيانا .

Saint John of Amid (Diarbekir), in his book "The Eastern Monks" which was printed by Brux and was translated into English, Volume 2nd. page 208. says: This Man Samuel was called Ortay though his race was Syrian.

The Patriarch St. John As-Sidri the 3rd (died 649 A.D.) in his letter to the Mohamedan Prince 639, and it was published by Rev. Nau in Paris 1915, on pages 4-5 says: The Gospel is one, and it is the same among the Greeks. the Romans. the Syrians, the Copts and the Persians.

In page 27 it says: without delay, our Patriarch showed him that, in complete books in Greek and Syriac.

Thomas Herkali, Bishop of Mabbog (616 A.D.) says: This is the book of the Four Holy Evangelists. It was translated from the Greek to the Syriac language. At first in Mabbog 812 A.D., according to the Greek calendar (or 501 A.D.) in the days of the Holy Father the confessor Mar Philoxinus, Bishop of Mabbog. This is taken from the essays of Mar Philoxinus which were printed in Syriac by Mr. Budge in London 1894. Volume 2 page 48.

مع ذلك، ولعلنا نجد في بعض الكتب من كتب طبه بروكس وترجمه الى  
الانجليزية في ص ٤٠١ .

والاخذ بالحق (الذي هو) انما هو في كتابه "السياسة الشريفة" ص ٤٠٨  
وسمى (مارشال) هذا، اورطيا مع انه كلمة سريانية معنا

مورد في رسالة الطبري مارشال (السيرة الثالثة ٦٤٩) في ما خاطبه به امير  
السير سنة ٦١٤ نشرها القس نو في ابريل سنة ١٨١٥

كما وجد في بعض النسخ (التي هي) معنا في

ص ٤٠٨ وهذا هو الذي وجدنا في بعض النسخ (التي هي) معنا في  
هذه النسخ (التي هي) معنا في

واجبه بطريك القوز ان الاجيل واحد وهو هو عهد اليونان والرومان والسريان  
والقبط والاشاش والبيوت والذين والفرس

وس ٤٠٨، ولا سيما في بعض النسخ (التي هي) معنا في

ويكون امثال اراد ابوا بطريك ذلك في لسي آمة يونانية وسريانية .

وقال مارشال (الذي هو) في سنة ١٢٦٦

انما هو في بعض النسخ (التي هي) معنا في

هذه النسخ ... هذا هو الذي وجدنا في بعض النسخ (التي هي) معنا في

صفت معها هذا هو الذي وجدنا في بعض النسخ (التي هي) معنا في

" هذا كتاب الانجيليين القديسين الاربعة نقل من اللغة اليونانية الى السريانية ...

اولا في منبج سنة ثمانمائة واشتق مشقة الاسكندر المقدوني في ايام الاب مارفياكسينوس

المعروف بطران منبج "

عن مقالات مارفياكسينوس التي طبعتها بالسريانية السريانية في لندن

سنة ١٨٩٤ في ص ٤١ -



St. James of Edessa (died 708) in his book "The Six Days", page 324 says: "This name of the word "Soul" which we are using among the words of our tongue of the land of the Two Rivers (that is to say the Aramaic), we borrowed it, from the noble and old language, that one of the Hebrew. The same St. James says: Three men who wrote in this Syriac language, carried the name of Isaac as far as the elder ones who were before me had told me.

In his History, the same St. Jams says, page 293: In this time, the reputation of the learned Ephrem the Syrian, was spread in Nisibina.

The Monk Zoknini (775 A.D.), in His History which was printed in Paris, 1895. says in page 13: This Leo was Syrian even in his race.

In page 20 we read: The Caliphe Yazid, the Omayad, gave order not to accept the testimony of a Syrian against a Moslem.

وهم مصنف واهو (٧٠٨+) مع كتاب وحياتنا . طبع في باريس سنة ١٩٢٤  
 عن نسخة كتبت في سنة ١٤٩٨ م وهي في خزانه ليون بفرنسا .  
 قال مار يعقوب الرهاوي في كتابه الديات سنة ١٢٤٤ :  
هذا وصلا وبهذا واما ح صغها وصلا وما ومح بدهونا اهصلا  
او احنا : ما ا ما اه ح مح صلا ما هنا اه و لما حنا .  
 ان اسم النفس الذي نسمه في الفأذ لانا هذا لان ما بين النهرين اي الآري  
 استراه من اللغة العتيقة والجليلة لغة العبرانيين .

وقال ايضا مار يعقوب الرهاوي : حنا و صلا حنا هنا وهنا وهنا وهنا وهنا  
وما انصفا وهنا .

ما لما حنا وهنا كلها وما وهنا وما وما وما وهنا وهنا وهنا وهنا وهنا  
انصفا انصفا و لما حنا وما وهنا .

كان ثلاثة رجال مؤلفين بهذا اللسان لان السريانيين اعني الآريين يستون باسم  
 اسعد هذا غير ما اعلمني رجال شيوع كانوا قبلي .

مع صلا حنا حنا وهنا وما : وقال في تاريخه :  
 كتاب شفه التاريخ المطبوع في باريس سنة ١٩٠٢ .  
 ص ٤٩٢ «٥٥٥» وما صلا وما حنا انصفا وهنا وهنا وهنا وهنا وهنا  
 في هذا الزمان ذاع في نصيبين بيت امريم الملقان السرياني .

(٧٧٥+)  
 من تاريخ الراهب النزويني المطبوع سنة ١١٩٥ م في باريس :  
 ص ١٣ وما ومح لما وما وهنا وما وهنا وما وهنا :  
 ولاون هذا الذي كان سريانياً جنياً .

ص ٤٠٠ وما وهنا (محم) ولا لما وهنا لما وهنا وما وهنا وما .  
 ثم امر ( الخطيئة يزيد الاموي ) ان لا تقبل شهادة سرياني ما علم .

On page 61: The strength of the famine, the ulcer and the malicious tumor overcame also the Syrians and annihilated them.

On page 62: When Abdallah learned about the evil the Moslems of Mayafarqeen had done to the Syrians, and what the Syrians also had done . . .

On page 174: Let us now see the thousand and the millions (which we can not count) of the Arab Moslems and the Syrians . . .

The Monk David bin Paulus, in his Correspondence (800 A.D.), a copy of which exists in the Zaafaran says in one of his essays: and his plantations (disciples) reached the Persians and the Syrians.

From a letter sent to the Bishop John concerning the era of the Greeks and the Syrians, the same Monk says: Saint Basilius, in the book of "The Six Days" said about our learned Mar Ephrem what any Syrian would have said . . .

In the History of the Great Mar Mikhael, the Patriarch Mar Dionysius Telemheery says, page 522: - 524:

٦١ علقها اهلنا وحبنا وحماسنا وحبنا اذ صحت صعدتنا ~~عندنا~~ :  
 واستمرت شدة الجامعة والقرع والخزجة الحبيبة على السريان ايضا فامتدتم .  
 ٦٢ ص ٥٠٤ مع صعدنا اهلنا حبنا حكمة صعدنا ابا وحبنا لنا وحبنا ~~عندنا~~ لنا  
 صعدنا وانا ~~عندنا~~ وحبنا اذ صعدنا  
 ولابن عبد الله الشر الذي علمه مسلمو مياقرتين بسريان بلدهم وما فعله ايضا  
 السريان .

١١٤ طابا اهلنا وحبنا اهلنا ولا نلتج وحبنا وحبنا  
 فريتم لنا نبي الدكوف والربوات التي لا تحصى من المسلمين العرب والسريان

من كتاب سائل الراهب داود بن بولس وحسب حذوه الكندي (نحو سنة  
 ٢٨٠٠) نسخة الزعفران من يبرله :

المتخذة اهلنا بخرنا اهلنا حذوها وحبنا

ورصدت انفرسه عند الفرن والسريان .

من مقالة له انقدها الى الاسقف يوحنا ملكا سقسطا وحبنا وحبنا وحبنا  
 ... صعدنا اهلنا وحبنا اهلنا حبنا طابا اهلنا وحبنا  
 وام واهنا اهلنا وحبنا :

قال القديس باسيليوس في كتاب الايام الستة في حو ملغانا مار انرام  
 ثلما قال رجل سرياني .

وعدت وبندهم الكنيسة هلمنا (٨٤٥+) في تاريخ مار ميخائيل البير  
 قال البطريرك مار ديوبوسيوس التاموري

ص ٥٤٤-٥٤٥ صعدنا اهلنا وحبنا اهلنا وحبنا اهلنا وحبنا  
 وحبنا اهلنا وحبنا اهلنا وحبنا اهلنا وحبنا اهلنا وحبنا  
 وحبنا اهلنا وحبنا اهلنا وحبنا اهلنا وحبنا اهلنا وحبنا  
 وحبنا اهلنا وحبنا اهلنا وحبنا اهلنا وحبنا اهلنا وحبنا  
 وحبنا اهلنا وحبنا اهلنا وحبنا اهلنا وحبنا اهلنا وحبنا .

We call "Syrians", in a special way, those living in the land West of the Euphrates River, from the Mount Amanon in the North of Antioch until the boundaries of Palestine, and from the Red Sea until the Euphrates.

And in a figurative way, we call "Syrians" those who speak this Aramaic language from the West and East side of the Euphrates (that is to say from the Mediterranean Sea until the land of Persia). We said this, in order to show in a special way, that the "Syrians" are those living in the West. And the inhabitants of the Island that is to say those living between the land of the Two Rivers are the inhabitants of the land situated on the East side of the Euphrates: and that Edessa is the country of the Syriac-Aramaic language and its foundation.

In an essay existing in the Zaafaran convent, written in 1182 A.D., about Mar Ephrem, we read as it follows:

The Saint Mar Ephrem was of a Syrian race.

The Monk Anton of Tigris (died 850 A.D.) in his book "The Knowledge of Eloquence", in the 5th Chapter, in the 3rd Article, says:

"Certainly you will find the rules of Syntax, rhetoric and poetry, were taught with exactitude among the Syrians and the Persians and others, you will find them also scattered and sparse, nevertheless, the Syrians were able to write . . ."

And in another place he says: In the same way the Persians, the Syrians, the Armenians and other nations composed hymns.





And also: I am neither honoring the Syrians or others, nor am I flattering them for their negligence and their staying aloof from hard work and effort . . .

And also: The 10th rule is to show which one of the measures is the simplest and the complicated one that the old Syrian authors had used and how many they were.

The 5th compound measure which agrees with the two syllables (Two Vowels). The 6th and the 7th is the compound by Wafa, the philosopher of the Arameans.

The Bishop Mar Moosa bin Kepha (died 903 A.D.), in the book of "The Six Days" says in the first article, Chapter 44: Mar Philoxinus said also that the translation of the Bible called "The Simple-Pashitto" which was translated into our language the Aramaic, is the work of Agola and Soomkhos.

In the Chapter 45 he says The Syrian doctors are Mar Ephrem, Mar Yacob, Mar Zenobios and others.

In the 2nd Article he says: the word "Heaven" is not from our Syriac language but from Hebrew.



Also: The Syrian doctors Mar Ephrem, Mar Yacob, Mar Philoxinus and others say that the bodies are created first.

In the book of the “Soul”, we read in the chapter 36 what follows: “As for the Syrian doctors, Mar Ephrem, Mar Yacob, Mar Philoxinus, bishop of Mabbog, Theodoritos, bishop of Korush, and the Nestorian scholars, all of them say: . . .

In the History of the Patriarch Mar Mikhael the great (died 1199) and published by Rev. Chabot in Paris 1899 - 1918, page 3: The children of Shem are the Assyrians, the Chaldeans, the Ludians, and the Arameans who are the Syrians, the Hebrew and the Persians.

In page 626: After this, the Europeans asked the Armenians and the Syrians for a written Oath . . .

In page 633: As for Zangui, he came to Edessa, stayed in it several days and he was encouraging the Syrians who were living there.

Mar Yohannan bin Shoshan, patriarch of Antioch (died 1072), writing to the Armenian Katholikos says: First, in the creed of the Syrian Orthodox people.





Mar Dionysius Yacob bin Saleeby, bishop of Amid (Diarbekir), in his book of the “Discussion” in the first Article refuting the Greek says. Chapter 2nd: Outline of the Orthodox Faith: Our faith, we, the Syrians, is this: We the Syrians Orthodox, we believe . . .

Chapter 5th: “Refutation of the Worthless Objections” in which the Greeks mock the Syrians and the Armenians.

Chapter 14th: When they want (the Greeks) to separate from us the name of “Syrians” because of the King Sevirios who reigned in Antioch.

Mar Sevira Yacob Bartelli, bishop of the convent of Mar Matta and Azerbejan who died in 1241, in his book of “Questions and Answers” addresses in his way those who are studying the Syrian dialects saying: Reject what they composed and be Syrian like the Syrians.



In the 4th Article he says: Question 12th:

Letter "T": The father of the Ismaelians was a "Syrian-Chaldean" man that is Abraham . . . Those who wrote the Syrian books such as Mar Ephrem and disciples. Mar Yacob of Saruj, Mar Philoxinus, Mar Yacob of Edessa the pride of the Syriac tongue. and those who translated the books of the Greek doctors, and before them. those who translated the Bible and the books of the prophets from the Hebrew because they were old Syrians. likewise those who translated the books of the New Testament from the Greek to the Syriac language.

As for the Syrians. they neglected this and did not care for gathering the rules which may keep their language from corruption. In general, they do not care for speaking the Syriac . . . That is the reason for which. the Syriac language has lost many words like these, while the Arab kept them as we mentioned previously.

Further. he said about the Syrians: Some of them. were called Arameans, some Izleans and some others. Sofnians.

Mar Gregorius. the Great Bar Hebraeus. the prolific writer of the East. in his book "The Organized Syntax" says The Aramaic language is the Syrian language of Edessa.

In the preface of His Ecclesiastic History. Vol. I. he says: The

وخلصنا مع حدثنا . . . وهدونا بكلماتنا السليمة . . . اف انهم وضعه لحدثنا  
 وسببنا مع بعضنا بعضا . . . وهدونا مع انهم ولا حدثنا . . . وهدونا  
 منقلا . . . وهدونا مع حدثنا . . . وهدونا مع حدثنا . . . وهدونا  
 جميعهم . . . وهدونا . . . وهدونا . . .

المقالة الرابعة في بلوغه لغة السريان وصحة

السئلة الثانية عشرة . حرف التاء . ابو الاسماعيليين رجل سرياني كلداني وهو ابراهيم  
 المغبوط . ان الذين القوا الكتب السريانية مار انرايم وتلاميذه ومار يعقوب السروسي ومار  
 فيليكسينوس ومار يعقوب الرهاوي . فخر اللسان السرياني . والذين ترجموا كتب بلوغه اليونان  
 وقبلهم الذين نقلوا التوراة واسفار الانبياء من اللغة العبرانية لانهم كانوا سريانيين  
 قديما . وكذلك الذين ترجموا كتب العهد الجديد من اليونانية للسريانية . . .

اما السريان فانهم اهدوا هذا ولم يفعلوه واعني به جمع الاصول التي تقر لفهم  
 من الفساد مان عالبرهم لديرهم بالنظم السريانية . . .  
 ومن اصل هذا نقدت اللغة السريانية الفاظ شتى مثل هذه وحفظت عند عرب  
 كما سبغ ما وضعنا من الاسباب .

وقال ايضا في السريان : . . . فتح حدثنا اوها . . . وهدونا : . . . وهدونا : . . .  
 اننا : . . . وهدونا . . . فترجم بعضهم آراميين ، ومنهم ازرليين ، وبعضهم صومانيين .

وحدثنا . . . وهدونا . . . وهدونا . . .  
 وهدونا . . . وهدونا . . .  
 قال العلامة الاكبر مار غريغوريوس ابن العبري مفران الشرق في كتابه النحر المنظوم :  
 ان اللسان الآرامي هو اللسان السرياني الرهاوي .  
 وقال ايضا في مقدمة التاريخ الاشعري "الجزء الاول" : . . . وهدونا . . .  
 وهدونا . . . وهدونا . . .

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١٠ في الخزانة البطريركية وفي غيرها  
 ١١ ، نشر في باريس ١٨١١ - ١٨١٩

energy of Mar Yacob. Bishop of Edessa, was increased more by opposing the versions in Hebrew, Greek and Syriac.

In the biography of the Patriarch Athanasius I, he said: The Patriarch Athanasius made this union between our church and that one in Egypt in the year of 927 Greek (which corresponds with the Christian year of 616 A.D.).

In the biography of the Patriarch Ignatius the 3rd David, he says: When Hatem, the King of the Armenians, knew that the Syrians do not want to give the Armenians a place of prayer in the "Syrian" church at Harran . . . and the Patriarch wrote him saying: and if you harm the community of the few Syrians in your state . . .

In the second volume of the biography of the Katholikos Makanna the Foreigner, he says: Christophoros, the Armenian Katholikos, was a sainted man of a Syrian race.

In the biography of the Nestorian Katholikos Aba I he said: There, in Nisibina he studied the Syriac language.

In his civic Syrian History, which was printed in 1890, in page 37 he said: From here starts the counting of the years according to which we, the Syrians, are following.

In page 57 he says and there were Syrian expert physicians.

In page 128: The King of the Greeks exiled a Syrian Orthodox people and made him live in Thrace.



وقد ازدادت همه ما بمقرب مطران الرها أكثر بمعارضه النسخ العبرانية واليونانية والسريانية  
وقال في ترجمة البطريرك اثنا عشر الأول : ( اناسمه ها ) حقه ( وانسكه ها ) سبه ها  
١٤٥٠ حبا وسمي به ههنا كذا : وصديقه صعدا احصا : حصه وحده وبهنا  
وعمل البطريرك اثنا عشر مع انطاس الطرك الاسكندري ، هذا الاتحاد بين بيتنا  
السريانية وبين كنيه مصر سنة ثمانه وسبع وعشرين يونانية . ( ٢٦٦٦ ) .  
وقال في ترجمة البطريرك اعناطيرس الثالث داود : ( اناسمه ها ) حقه ( وانسكه ها ) سبه ها  
به حقه ولا سبه ههنا لاناسمه ها به كذا حبا : ومنه كذا ... ولما بلغ حاتم  
ملك الارمن ان السريان لا يعطون الارمن موصا في الصلاة في كنيه قرا ( السريانية ) ...  
وكتب اليه البطريرك : ( اناسمه ها ) حقه ( وانسكه ها ) سبه ها : واذا اسأت  
الى جماعة السريان القليلة في ولايتك -  
وقال في المجلد الثاني . في ترجمة ملكا جاشويه الدجيل . كُف انهم ههنا ههنا -  
١٤٥٠ ههنا ههنا : ترجمه اته كتب تفسير باوردوس من اليوناني للسرياني .  
... ( في ترجمة بابويه الجاشويه حده كذا : وانسكه ها ) حقه ( وانسكه ها ) سبه ها  
ههنا ههنا ههنا : فريظنورس جاشويه الدرس كان رجلا قديرا سرياني الجنس .  
وقال في ترجمة ابا الاول جاشويه الساطرة : ( اناسمه ها ) حقه ( وانسكه ها ) سبه ها  
وهناك بتفسيرين درس اللسان السرياني .  
وقال في تاريخه المدني السرياني حده ها اضلا وملكه الطرخ في باريس سنة ١٨٤٠  
٣٧ ههنا ههنا ههنا : ومنه ههنا اسبه .  
ومنه يدا حساب السنين الذي بموجبه نسير نحن السريان .  
٥٧ ههنا ههنا ههنا : وصار اطباء سريانيون مررة .  
١٢٨ ههنا ههنا ههنا : حقه ( وانسكه ها ) سبه ها :  
وجلد ملك الروم ) شعبا تميم المعتقد - رايا واسكنهم في نراميه .  
و ١٦١ حده ها : حقه ( وانسكه ها ) سبه ها : حده ها : حقه ( وانسكه ها ) سبه ها :  
ههنا ههنا ههنا ههنا : حده ها : حقه ( وانسكه ها ) سبه ها : حده ها : حقه ( وانسكه ها ) سبه ها :  
اناسمه ام حده ها : حقه ( وانسكه ها ) سبه ها : حده ها : حقه ( وانسكه ها ) سبه ها .

In page 168: In this time Abu-Al-Hasan Thabit the Sabean from Harran bin Korra became famous and he was mastering the three languages namely the Greek, the Syriac and the Arabic. He wrote about 16 books in Syriac. We saw most of them and bought them.

In the preface to his book "The Depot of Mysteries in the Explanation of the Holy Scriptures" he said: As for this "Simple" translation, it is into the hands of the Syrians in all the states . . . As for the Old Testament according to the translation of the "Seventy Men", the Bishop of Tel-Mozalth (Wairan Shahir) had translated it from the Greek to the Syriac language.

In his book of "Summary of the Nations" printed in Beyrouth, 1890, page 18, he said: The language of all mankind was one. The Syriac, and it was divided into three parts. The clearest was the Aramaic.

In page 99, he says: Our scholars are depending upon the Septuagint Version, and it is the same one the Greeks use so do the other Christians all except the Syrians . . . The Septuagint was translated from the Greek to the Syriac language a long time after the advent of the Saviour.

In page 450 he says: The state became Christian, and the condition of the other communities which belonged to this doctrine, such as the Europeans, the Russians, the Syrians and the Armenians, was put into higher consideration and dignity. All the classes, rich and poor in the Mongolian Society, were obliged to say "Barikhmor" which is a Syriac expression meaning "Bless Me, O Lord."

In page 478 he says: I had a conversation with him concerning the way the Syrians start counting their day starting from the evening.

In page 479 he says: He did not say anything more than this: This is the teaching of your community. How could you refute them? I told him: but, in this respect, I am following the Greeks and so, I excuse the Syrians because their months are lunar.

وفي هذا الزمن اشهر ابو الحسرات الصائبي الخرافي ابن قزوين وكان مفضلاً في اللغات  
الثلاث اليونانية والسريانية والعربية . وبالسرانية صنف نحواً من سبعة عشر كتاباً رأينا  
نحن أكثرها وامتنانها .

وقال في مقدمة كتابه : مخزن الاسرار في تفسير الكتاب المقدس :

... ..

... ..

اما الترجمة البسيطة هذه فهي موجودة بأيدى السريان في سائر البلاد ... واما المراد

المعبره بحسب النقل السبعيني فان بولس اسقف تل موزلت (ديران شهر) نقله من السرياني

للسريان . وقال في تاريخ مختصر الدول الطبرستان في بيروت سنة ١٨٩٠ .

ص ١٨ وكانت لغة الناس واحدة وهي السريانية وتنقسم الثمات لغات افصحها الآرامية .

٩٩ وهذا النقل السبعيني هو المقبر عند علمائنا وهو الذي بأيدى الروم وباقي فرقه

النصارى خلا السريان ... والسبعيني المنقول من السرياني الى السرياني بعد تطهيره المختص بزمان

طويل .

٤٥. فصارت الدولة مسيحية وارتفع شأن الطوائف النامية الى هذا المذهب من الفرنج والروم

والسريان والارمن ، والتزم الخاضع والعام من القول ان يقولوا في السلام . برخمير (حفظت)

وهولفظ مركب سرياني معناه : بارك مالكى « بارك يا سيدى » ..

٤٧٨ جرى لي معه مغارضة في امر تقديم السريان الليل على النهار ...

٤٧٩ ولا اجاب عنه بشئ اكثر من قوله : هذا مذهب اهل ملكك فكيف يمكن تكذيبهم ..

نقلت انا تابع فيه لليونانيين واقدم عند السريانيين وهو ان شيوخهم قمرية ...

## EASTERN SYRIAN CHALDEAN WRITERS

Yeshudad, Bishop of Hadeetha in his book "The Light of the World", printed in Louvain, Belgium, 1950, page 16, says: It was translated into Syriac, because the Syrians did not possess a similar copy of its kind.

When he explained the verses 20-21 from Genesis, chapter 22: Behold Milcah, she hath also born children unto thy brother Nahor. Huz his first-born and Buz, his brother, and Kemuel, the father of Aram.

The Greek translation calls all Aram and Arameans "Syrian". Consequently, Aram becomes the father of the Syrians. For this reason, those living in Mesopotamia were called "Arameans". There is another Aram descending from Shem, he dwelt in the land situated in the East side of the sun. See page 81.

This Yeshudad Bishop of Hadeetha lived in the ninth century 853 A.D.

Theodoris bin Konee, in his book of the "Scholion", i.e., "Interpretation" and lived at the end of the 8th century, says in the 1st Volume printed in Paris, 1910, page 113, when he spoke about the confusion of tongues as follows: It is understood that Abraham was a Syrian . . . This is the reason for the corruption of the Syrian language during the centuries. It was spoiled by accepting foreign words . . . and if you compare the Babylonian language with the real Syriac language, you will see that even one percent of it does not exist in Syriac.

The Katholikos Timotheos I, who died in 823 A.D., wrote a letter to Sergis, Bishop of Elam, page 158 of the book of his letters printed in Paris, 1914, says:

المؤلفون الطران (المشاركة)

وهدجه. اضمحمتها وبسببها مع حكاها وبدهونا وحناها : طبع في لوثان بلجيكا سنة ١٩٥٠  
ص ١٦ : انا بلا فلعج هدهنا - وهدجه هدهنا " صنف لا يقنيه السران ولذلك  
نقل الى السريانية .

وحين تفسره الآتية . . . . . من كذا ص . . . " ان ملكة ايضا قد ولدت بنين لنا حور اخيك  
عوضا لمره وبرزوا اخاد وتمواكل ابا آرام " صعدنا ادهنا واهنا :  
حنا ادهنا واهنا : هدهنا فنا عدنا . ادهنا واهنا وهدنا . هدهنا  
اهنا ادهنا واهنا : حكاها هدهنا : انا واهنا ادهنا مع حنا هدهنا . هدهنا  
صعدنا حنا حجة .

ان الترجمة اليونانية تسمي طل آرام و آراميين : سريانا ، فابر آرام اعني السريانيين ، ولذلك  
سما آراميين ما بين النهرين . ويرجع آرام آخر من بني سام وهذا اسرطن بلاد  
سره الشمس . الى

ويشوعداد اسقف القديسة هذا عاش في السنة التاسعة سنة ٨٥٣

ويلاه هدهنا حنا حدهنا حكاها وهدجه : من كتاب سكوليون (التأويل) تأليف ثاودوروس  
بن كوفي الذي طاه في اواخر القرن الثامن . جلد اول طبع في باريس سنة ١٩١٠ .  
ص ١٣٣ حنا هدهنا حكاها : ما هوسب بليلة اللسان .

الا بيحنا هدهنا (وادهنا) هدهنا ادهنا هدهنا ... انا وهدجه هدهنا هدهنا  
حنا حنا هدهنا هدهنا ادهنا هدهنا هدهنا ... انا هدهنا هدهنا  
حنا وهدنا حنا هدهنا حنا هدهنا .. سببا مع حنا حنا وهدنا حنا حنا .  
ولكن من المعلوم ان ابراهيم كان سريانيا ... حيث نجد اللغة السريانية مع تقديب اللذان  
ولسول الاجيال قد تولدها اقل وضدت بالفاظ غريبة ... فاذا قابلت اللغة البابلية مع السريانية  
الصغيرة لا تجد نيريا واحدا من مئة من السريانية .

وطبعها هدهنا حنا حنا مع حناها وهدنا هدهنا هدهنا

من رسالة طيمثاوس الاول الجاثليق الذي توفي سنة ٨٤٣ الى سرجيس طران عيلام  
ص ٦٥٨ من كتاب رساله المطبوع في باريس سنة ١٩١٤



We sent you the essays of Saint Gregorius the Theologian which were lately translated from the Greek to the Syriac language by the noble man Gabriel.

Thomas of Marga, who became Bishop of Beith Garmai, and lived in the middle of the 9th century, in his book "The Superiors" printed by Paul Bedjan in Paris, 1901, in page 333 says: Narsay the old bishop answered in the Syriac language with a smile and said to me . . .

Elia of Sina, Bishop of Nisibina, who died about 1050 A.D., in his book "The Syntax" printed in Berlin, 1886, in page 6 says: The Hebrew, the Syrians, the Persians, the Abyssinians, the Elamites, the Medes, the Phoenicians, the Aluns, the Arabs and others we do not know, have no letters to express what they may write . . . The Syriac language contains 22 letters . . .

In Chapter II - 12 he says: According to the Syrian tradition, it is the Palestinians who translated the Holy Scriptures into Syriac.

Elia from Nisibina, in his history printed in Paris according to the copy of this author, 1910, in the 1st Volume, page 13, says: The copy existing in the hands of the Syrians confirms that.

In page 105 he says: It is in the year 684 (according to the Greek calendar used by Yacob of Edesse) that Mar Ephrem the Syrian scholar died the 9th of June.



In the 2nd Volume page 5 he says: Then he brought up the date of years of the Copts, the Syrians, the Arabs and the Persians.

He repeated this name "Syrians" several times, especially in page 6 when he said: And it happened that the 5th day of April of the Chaldeans (who are the Syrians) fell in the 14th of the month of Tobee.

And likewise until the end of the volume which contains 161 pages. All of them mentioning the relative current calendar of the years.

Maree bin Sleiman living in 1138 A.D. was Bishop of Persia, and an expert in both Syriac and Persian languages. In page 33 of his book "Al-Magdal", printed in Rome, 1899, we read that he translated several books from Syriac into Persian.

In page 52, it says: Ayoub translated the essays of Mar Abraham of Nethfran and the rules of Abraham of Kaskar, from the Syriac into the Persian language.

Abd-Yeshu of Nisibina, who died in 1318 A.D., in his poem published by Assemani in the 3rd Volume of *Bibliotheca Orientalis* says: we start to mention the works of the Syrian Fathers such as Simon, son of the Dyer; Ephrem the Great who was called the Syrian prophet composed . . . Heebe, Komee and Froba, translated the books of the commentators from the Greek into the Syriac language.

Omar bin Matta of Terahan who lived in 1345 A.D., in his book "The Patriarch of the East", printed in Rome, 1896, and published by Father Gismundi, S.J., page 5, says: Ahadabohee is a Syrian name.

In page 13: Fafa, son of Hajee, was a learned man in Persian and in the Syriac language.

السنين ليقتوب الرهاوي) فربما توفي القديس مار افيم العالم السرياني في اليوم التاسع من حزيران  
 ١٧، ص ٥٥٥ مع تمام إنا مدحنا وحننا واحفظنا وهدونا وادنا هفتها:  
 ثم اورد صاحب سني القبط والسريان والعرب والفرس.  
 وكرر هذا الاسم هفتنا مرارا حتى ضرا في ص ٦ الاحم مدحا وسعدا صلصع منا  
 وفظلا ادهنا وهدونا مدحا وادنا هفتنا صلصع. وترجع اليوم القاس في شهر نيسان  
 الطلانيين اعني السريانيين في اليوم الرابع عشر من شهر تموز.  
 وهكذا حتى آخر المجلد الذي صنفه ١٦٦ لا مدارد على صاحب السنين.

من كتاب الجول لماري بن سليمان الذي كان موجوداً سنة ١١٣٨ طبع رومية سنة ١٨٩٩  
 ص ٣٣ (معنا) كان طران فارس وكان ماهراً بالسريانية والفارسية ونقل كتباً كثيرة من السريانية  
 الى الفارسية.

ص ٥٥ ترجم البوبا ميار مار ابراهيم التفراي وموتواين ابراهيم الكسري من السريان الى الفارسي.

«وحيث بعد» وروحا : مداونا والداحه هفتنا وادنا جنانا

من تسمية جبريشوع طران نصبين المتوفي سنة ١٣١٨ م وميراً اخصى المصنفات الكلدانية  
 نشرها السامري في الجول الثالث من مكتبته اشرفية.

لعدا احفظنا واحفظنا هفتنا احفظنا حازقنا ...  
 نديا برز آليف الآبار السريان شمعون ابن صباي ...

احنم وحا والاحم : لهما وهدونا هفتنا : انزام الكير الذي نعت بيني السريان : متف.

دهنا هفتنا هفتنا : مع مدنا هفتنا : لحدنا مدنا هفتنا :

هيا وكوي وفروا نقلوا كتب الفترين من اليوناني الى السرياني ..

من اخبار بطارقة المشرق لعمرو بن متى الظهاني الذي كاه موجوداً سنة ١٣٤٥ م

طبع في رومية سنة ١٨٩٦ نشره الاب جيموندي السيوني

ص ٥ احاد ابوي وهو اسم سرياني - ص ١٣ فافان صهي كان عالماً باللغة الفارسية

و«سريانيا»

In page 31 it says: When the letter reached the King (the sender of the letter was Babaweyh the Katholikos) and opened it, he found it written in Syriac.

In page 89 it says: And then he said in Syriac language, don't call Emmanuel but Katholikos.

In page 111 it says: Elia III was an expert in grammatical, linguistic sciences and in Syriac and Arabic.

## T H E   O R I E N T A L I S T S

1 — *William Wright, L.L.S.*

*Short History of Syria Literature*, London. 1894

Page 1 — The writings of the Syrian Heathens.

Page 2 — The Syrian Church never produced men who rose to the level of a Eusebius.

Page 33 — Ephrem Syrus the prophet of the Syrians, the most celebrated father of the Syrian Church.

Page 290 — After Abdiso (Soba) there are hardly any names among the Nestorians worthy of a place in the literary history of the Syrian Nation.

2 — *Martin Sprengling.*

*Antonius Rhetoren on Versification.*

*American Journal of Semitic language and literatures*, Vol. XXXII V. 3, 1916, Chicago.

Page 146: Ephrem is the Syriac Poet par excellence, and perhaps it is as Duval says, that the Syrians, saw excellence when we find fault.

3 — *The Odes of Psalms of Salomon.*



ص ٣١ ولما وصل الكتاب الى الملك ( كان صاحب الكتاب الجاثليق بابويه ) وفتحه فوجدته  
سريانياً .

ص ٨٩ مقال بالسريانية مامناه لادتموا عمانوئيل الآ جاثليقا .

ص ١١١ وكان ايضاً الثالث مراتفاً بالعلوم النحوية واللغوية والسريانية والعربية ...

### المشركون Les orientalistes

وليم رايت : مختار تاريخ الادب السرياني

William Wright [ L ]  
Short Hist. of Syria Literaria, London 1894

Page 1 - the writings of the Syrian teachers .

2 the Syrian Church never produced men who rose to the level of a Eusebius . . .

33 Ephraem Syrus the prophet of the Syrians the most celebrated father of the Syrian Church.

290 after Abdos (of Goba) there are hardly any names among the Nestorians worthy of a place in the literary history of the Syrian nation

Martin Sprengling : اظنون الضيق يا علم العررض

Antoniüs rhetoren in versification .

American Journal of Semitic Lang. and Literatures  
vol XXXII . 13 1916 Chicago

146 Ephrem is the Syrac poet par excellence, and perhaps it is as Duval says, that the Syrians, saw excellens when we find fault.

٢

The odes and psalms of salomon

مزاير سليمان ونسايه

By Rendel Harris A. Mingana 1916, Manchester.

The Odes of Salomon (in a Syriac translation) were discovered by Rendel Harris in 1906.

4 — La Littérature Syriacque par Rubens Duval, Paris, 1907. Page 9  
Dans la première partie on s'est proposé de donner une vue d'ensemble des œuvres des Syriens . . . notices sur les auteurs Syriacques.

Page 300: Antoine de Tagrit composa un volumineux traité de rhétorique qui jouit d'un grand crédit chez les Syriens.

Page 385: Le IX siècle, marque chez les Syriens une renaissance des études Scientifiques et Historiques.

5 — Littérature Syriacque. J. B. Chabot, Paris, 1934.

Page 9: Le Syriacque appartient au groupe des langues sémitiques connu sous le nom D'Arameen.

Le Syriacque Edessenien devint la langue littéraire et ecclésiastique de toutes les églises orientales depuis la Méditerranée jusqu'au Golfe Persique.

Page 62: C'est surtout par ses poésies que Jacques de Saroug excita l'admiration des Syriens.

6 — *Geschichte der Syrischen Literatur*. von Dr. Anton Baumstark. Bonn, 1922.

7 — Précis de Patrologie par J. Tixeront, Paris, 1920.

Page 285 - 286: Le nom de St. Ephrem est le plus grand de ceux qui ont illustré le christianisme Orthodox Syrien.

Page 422: Écrivains Syriens: Ibas. Narsès. Isaac de Ninive. Jacques de Saroug. Philoxène. Jean D'Asie. Jacques D'Édesse.

by Rendel Harris and A. Mingana 1916 Manchester

The odes of Solomon (in a Syriac translation) were discovered by Rendel Harris 1905

La littérature Syriacque par Rubens Duval Paris 1887  
الادب السرياني (رئيس دروفا)

↳ dans la première partie on s'est proposé de donner une vue d'ensemble des œuvres des syriens. notices sur les auteurs syriaques

300 Antoine de Lagrit composa un volumineux traité de métrologie qui jouit d'un grand crédit chez les syriens.

385 le IX<sup>e</sup> siècle, marque chez les syriens une renaissance des études scientifiques et historiques

o Littérature syriaque - J.B. Chabot Paris 1934 الادب السرياني ليوحنا سابو

p 7 le syriaque appartient au groupe des langues sémitiques connu sous le nom d'araméen.

le syriaque edesséen devint la langue littéraire et ecclésiastique de toutes les églises orientales depuis la méditerranée jusqu'au golfe persique

62, c'est surtout par ses poésies que Jacques de Saroug excita l'admiration des syriens.

7 Geschichte der Syrischen Literatur. von Dr Anton Baumstark,

Bonn 1922 - تاريخ الادب السرياني لانتون برومترك الامانية روت فيبه تراهد نل اكتب السابنة

v p. Précis de Patrologie par J. Escoront, Paris 1920 مختصر الباترولوجيا لبيكرتون

285 210 le nom de st Ephrem est le plus grand de ceux qui ont illustré le christianisme orthodoxe syrien.

422: Écrivains Syriens. ghas, Arsès, isaac de Ninive, Jacques de Saroug, philoxène, jean d'Asne, Jacques d'Édesse.

8 — L'Ecole D'Edesse par E. R. Hayes, Paris, 1930.

Page 24: or Edesse etait la metropole du christianisme purement Syrien, et l'ecole D'Edesse etait la plus grande universite des Syriens, et l'eglise de Perse, laquelle etait d'origine purement Syrienne, en parlait le Syriaque.

Page 293: Telle fut la fin de cette grande universite chretienne des peuples orientaux de la langue Syriaque.

L'ecole D'Edesse fut le principal agent de la cristallisation de la langue Syriaque.

١ l'école d'Édessa par E. R. Hayes, Paris 1930 مدیة اِدِسا تالیف هایس

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 et l'école d'Édessa était la plus grande université des syriens,  
 et l'église de perse laquelle était d'origine purement syrienne,  
 en parlant le syriaque.

293 C'est la fin de cette grande université chrétienne des sages  
 orientaux de langue syriaque...

l'école d'Édessa fut le principal agent de la cristallisation de la langue  
 syriaque.



9 — The Discourses of Philoxinus, Bishop of Mabbog, Edited by E. A. Wallis Budge, L.D., Vol. II, London, 1894.

Preface P. XIII their magnificence has brought to the light the greatest work of the greatest Syrian Writers, and lays all Syriac scholars under an obligation.

10 — *Histoire Ancienne de L'Eglise* par Louis Duchesne.

Tome I, Paris, 1911.

Page 450: Ce petit royaume de L'Osroene (Edesse) on y parlait le Syriaque.

Page 453-454: Ses oeuvres (Bardaisan) . . . Seraient les plus anciens monuments de la litterature Syriaque.

Page 456: Les provinces occidentales de L'empire Parthe ou le Syriaque etait aussi la langue courante.

Syrer, Siri, Syrien, Siriac, Siriaca, Curton, Lagard, Land, Moesinger, Smith, Levvis, Gibson, Graffin, Nau, Guidi, Bickell, Noldeke, Brockelmann, Ryssel.

٩ مقالات فيليكس المبي نشرها، وننقلها إلى الإنكليزية، وليس بذج

The discourses of Philoxenus bishop of Mablog  
 edited by E.A. Wallis Budge L.D. vol. II London 1894  
 preface p. XIII their munificence has brought to the light  
 the greatest work of the greatest syriac writers, and  
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تاريخ الكنيسة القديم تأليف المحرر لويس درشين الافرنسي

١. Histoire ancienne de l'église par Louis Duchesne.  
 Tome I Paris 1911

P  
 450 Ce petit royaume de l'osicène (ازراينا) (Edesse) ...  
 on y parlait le syriaque.

454-453 ses œuvres (Bardaisan) ... seroient les plus anciens  
 monuments de la littérature syriaque.

456 les provinces occidentales de l'empire Parthe (الدولة البرثية)  
 où le syriaque était aussi la langue courante.

إضافة إلى تاريخ الآداب لبرمسترك الألماني :

فحصنا في مقدمته صفحاً ١ حيث يبحث في الاسم السرياني، وموطن الشعب السرياني ونشأة آدبه.  
 ولا يذكر إلا لفظة syrischen كما أنه من ص ٢ - إلى ٨ ذكر أسماء مصنفان السريانيين  
 وتلا نفع بهذا الاسم - syrac, Siri, syren, siriaca, siriaca وهذه أسماء  
 منظم: curton, Lagard, Land, Muesinger, Smith, Lewis.  
 Gibson, Graffen, Nau, Guidi, Bickell, Noldeke, Brockelmann,  
 Ryssel  
 وهم إنكليزيون وفرنسيون وألمان ومستشرقون إيطاليون.

## CONCLUSION

The aim of these testimonies of the oldest and most Syrians and Chaldeans famous writers is to enlighten the way of the truth in front of those inquirers, among the children of our community, and to convince those doubtful ones or having other purposes who have not had any acquaintance with history or have no proof to the contrary at hand.

If someone asks about eliminating the confusion resulting from the English use of the "Syrian" name in U.S.A. because it is translated in French "Syrien" and in English "Syrian" for both country and religion, so that no one could distinguish between the different kinds of the religious rites. And if we add the word "Orthodox" to the "Syrian" name, there will be association with Greek Orthodox, who in the recent years, named themselves "Syrians" as coming from Syria.

There is no way to change the accepted French or English use of this word. However, the present ambiguity would disappear if we add "Aramaic" to the Syriac language, and "Aramean" to the Syrian Church.

Now as for using the word "Assyrian" for the language and the community, it contradicts

1. The truth in History.
2. The old tradition kept by our scholars.
3. The universal recognition of our community over all the world.
4. The agreement of all the Western scholars in France, England, Italy, U.S.A.

Thus, it will confuse the popular concept and make people believe that the Syrians living in United States and Canada are strangers to their Orthodox Syrian brothers living in the East, in Malabar India, and in South America. It will work against them, and cut off their right of belonging to the Fathers of this community, and to the Church, to its scholars, to its laws, and rules and history, and, a day may come when someone will deny them also of the rights over its properties.

The "Assyrian" name is an English Protestant invention going back to 1900 A.D. It was bequeathed to the Nestorians in the regions of Mosul 1919-1920 A.D. for a malicious, political purpose, so that the English politicians might create for themselves out of the Nestorian youth a militia they named "Assyrian" aiming at the realization of

ان هذه الشواهد لا تقدم غاماً، السريان والقدان واشترهم من شأنها ان تنير سبل  
 الحقيقة امام المسترشدين من اناء ملتنا، وأن تقع المراتب والمفرضين الذي لم يقفوا على  
 التاريخ وليس بيدهم حقيقة صادقة .

فإن سأل بعضهم كيف تزيل الالتباس الذي تدبّر في استعمال هذا الاسم السرياني  
 في بلاد اميركا لان لفظة سرياني تترجم بالفرنسية *Syrien* وبالانجليزية *Syria* مثلما تترجم  
 لفظة سوري واللغة السريانية بالفرنسية *Syrienne* وبالانجليزية *Syria* .

والسوري يعني جميع من يسكن في سورية نادياً يميز اصحاب الاديان والمذاهب  
 المختلفة . وادا اضفنا الى السرياني لفظة ارثوذكسي *Orthodox* بشرك فيها  
 السريان الارثوذكس والروم الارثوذكس الذي تركوا منذ مدة من الزمان اسم  
*Orthodox* معنا:

ليس من سبيل تبديل ما اصطلمت عليه الفرنسية والانجليزية في هذه اللفظة، وانما  
 يزول الالتباس اذا ما اضيف الى اللغة لفظة *Aramaic* *Syria* للغة و:  
*Syrian Aramaic Church... اللغة* - لاكتفاء

اما استعمال لفظة *Assyrian* اثورى للغة وللغة فهو مخالف

أ- حقيقة التاريخ في التنفيد القديم الذي اجمع عليه علماءنا... للفرع العام ملتنا في  
 سائر البلاد... لا اجمع عليه عموم علماء الغرب من انريسيين وانطليز والمات  
 واليطاليين وامريكانيين .

ويرهم الفرار عن ملتنا ان السريان القاطنين في الولايات المتحدة وكندا هم طائفة  
 غربية عن اخوتهم السريان الارثوذكس في بلاد الشرق وفي ملبار الهند واميركا الجنوبية .  
 ولطعن نيريم - ويبرهم من الانتساب الى آباء هذه الملة والكنيسة وعلمائهم وشعبها  
 وقوانينها وتاريخها - وربما يصل الامر يوماً ان يستكروا عليها او قاموا .

ان الاسم الاثورى ( *Assyrian* ) اخترعه الانطليز البروتستانت في بلاد  
 القرن العشرين نحو سنة ١٩٠٠ والبسولة للناطرة في نواحي الموصل (سنة ١٩١٩-١٩٢٠)  
 لغاية سياسة ضيقة وسخيفة لكي ينشؤوا لهم من شبابهم عكراً سموه اثورياً خذوة  
 لمقاصدهم السياسية في العراق التي نشلت سنة ١٩٣٣ واتجت نقي جهائليوه

their political plan in Iraq, a plan which failed in 1933 and resulted in the exile of the Katholikos of the Nestorians and his exile from the country with his followers, the result being that all the nations refused to permit his return to the near East.

In conclusion, the Syrians have no interest whatsoever in taking to themselves this strange name which will make them lose their race, their ecclesiastical support which is their unique and sole means of existence in the world.

No wise man would of his own free will agree to change the name of his race, his community and of his church, all of which had lasted two thousand years.

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December 2, 1952

S E A L



٢١٩٥٤

٢٣ - ٢٣

الناظرية الملمية وتثريته ، اهله في البلاد حتى استكثرت جميع الدول السماع له  
بالعودة الى الشرق - فالنتيجة ليس للريان مصلحة في اتخاذ هذا الاسم  
القريب الذي يضيء عليهم جيتهم وانتاهم الناسي وهو سندهم الوحيد  
لوجودهم في العالم .  
وليس من عاقل يتدل برادته جنه وملته وكنته الذي يرضى عليه  
نحو العين من السنين .

ك ك ١ / ١٩٥٤



## THE SYRIAN CHURCH — YESTERDAY AND TODAY

By

His Eminence Mar Severius Jacob

*The Syrian Metropolitan of Beirut and Damascus*

### 1 — THE SYRIAN CHURCH:

The Syrian Church occupies the highest rank in the history of Christianity, and it is proud of her glorious history which is full of the holy and eternal memories, and her illustrious scholars, good shepherds, holy martyrs, confessors, monks, doctors, and saints who led her in the true path, carrying her flag to all the parts of the world, feeding her children with their heavenly teachings, offering themselves to them as good models in purity and holiness, while most of them, after suffering much on her behalf, sacrificed themselves confirming her truth.

### 2 — HER PRIVILEGES:

There are many privileges for the Syrian Church, especially two by which she is distinguished from other churches. The first is her Syriac language; the second is her priority.

*Syriac* was the language spoken by the first man, after that it became for many centuries the mother tongue of great peoples who lived in the western parts of Asia, while its alphabets were used by all the Eastern nations. Syriac was also the original language of the Jews of Palestine who lost it by mingling with the Egyptians and the Canaanites. But when they were captivated in Babylon by Nebuchadnezzar in 588 B.C. they regained it by mingling with the Babylonians. Likewise Syriac was their mother tongue in the days of our Lord Jesus Christ, and it was sanctified by His birth, miracles, teachings, lectures, and establishment of the divine sacraments of incarnation and salvation.

With Syriac, the Church celebrated the holy Eucharist for the first time, and the Apostolic Council of Jerusalem discussed matters of the infant Church in 51 A.D. Besides, Syriac is the language of revelation since some of the holy parts of the old and new Testaments were originally found in it, while the first translation of the holy scriptures was made into it.

*Her Priority.* There is no doubt that the Syrian Church embraced Christianity from the very beginning or, rather to say that she was the first Church established by Christ Himself, since Syriac was the language spoken by Him, His blessed mother, Apostles and the Apostolic century. Moreover, by Syriac itself was the holy gospel preached for the first time in Judea, Syria and surrounding countries.

### 3 — HER PATRIARCHATE:

The scholars of history admit the fact that all the countries situated between the bank of the Persian Gulf and the shore of the Mediterranean sea, and ecclesiastically ruled by the Holy See of Antioch were Syrians, except some minorities in some of the Syrian cities, namely the Greek colony at Antioch, yet the order of the Church of Antioch was Syriac, just as that of the churches of India and China were. Therefore we can rightly apply to the large diocese of Antioch the name of the Syrian Church.

The Patriarchate of Antioch originally ruled over all the Christian east, just as the case was with Patriarchate of Alexandria in Africa and the Patriarchate of Rome in the West. In another way, it ruled over whole Asia. The 6th rule of the Council in Nicea in 325 A.D. and the 2nd rule of the Council of Constantinople in 381 A.D. confirmed this authority.

In the 6th century the Patriarch of Antioch ruled over twelve metropolitans and hundred and thirty-seven suffragan bishops. In the 9th and 10th centuries he ruled over twenty metropolitans and hundred and three suffragan bishops in Syria, Phoenicia, Arabia, Palestine, Mesopotamia, Cilicia, Cyrus, Persia and India.

The Holy See of Antioch was established by St. Peter, the Chief of the Apostles, and he was succeeded by many exalted Patriarchs, most of whom astonished humanity by their glorious deeds and wonderful writings. The present Patriarch is H.H. Moran Mar Ignatius Ephrem I, the 120th in the serial of the lawful Patriarchs of Antioch and the 141st, including the lawful and unlawful Patriarchs.

### 4 — THE CATHOLICATE OF PERSIA:

The Gospel was preached everywhere, and the Syrian Church was widely spread in the East, where the number of the churches was increased and Episcopal diocese were established here and there. In the



first quarter of the 3rd century there were more than twenty Syrian dioceses in the Persian empire according to Meshiha Zcha the Nestorian historian in the middle of the 6th century.

Because of the difficulties of the management of the large diocese of Antioch, a catholicate was established at Seleucie and Ctesiphon the capital of the Persian Empire in the beginning of the 5th century. The catholicos was the second dignitary in the east, managing the affairs of the above-mentioned diocese as a vicar of the Patriarch.

In 480, the catholicos Babooyah was crucified by the order of Phirooz the Persian emperor, due to the calumny of Barsom, the Nestorian bishop of Nesibin. Babooyah was the 11th in the serial of the bishops and catholicos who succeeded Papa (329) the first bishop of Seleucie and Ctesiphon. Upon the martyrdom of Babooyah the Nestorianism was spread in that empire by Barsom, who persecuted by the orders of Phirooz and the help of the Persian soldiers, all those who refused to accept Nestorianism, murdering above seven thousand of the Syrian clergymen and laity. Likewise Barsom and his followers took the possession of most of the Syrian churches in Persia and Iraq, and established a new catholicate of their own.

## 5 — THE UNBREAKABLE APOSTOLIC SUCCESSION IN THE SYRIAN CHURCH:

In 544 AD only three bishops remained for the church, fulfilling their duties freely. One of them was Caris, bishop of Sinjar in Iraq, the second in the mountain of Mardin, and the third at Alexandria. Some of the bishops were severely persecuted and put to death by the Byzantian Government, and some others were exiled to Constantinople, along with Mar Theodosius the Pope and Patriarch of Alexandria, where the orthodox queen Theodora, the daughter of a Syrian Priest of Mabbog and the wife of the Emperor Justinian protected and looked after them.

At this critical time the reputable Mar Jacob Boordoono visited Constantinople at the request of the believers to plead for the widowed church. The queen rejoiced in him and gave him a cordial welcome. When Hareth, son of Jabla, the Arab king of the Gassanites came to know of his visit, proceeded to Constantinople to request Theodora to help ordain a few bishops for Syria, since the Gassanites followed the Syrian Church in their belief. Hence St. Jacob and Rabban Theodore were ordained as bishops by the Patriarch Theodosius and

company, the former for Edessa. Syria and Asia Minor, the latter for the Busra (Aski-Sham). Arabia and Jerusalem. They were authorized to accept those who returned to the faith in all the east. Besides, Mar Jacob was declared as a general Metropolitan.

Two bishops were not sufficient for the church, therefore, St. Jacob selected two virtuous monks called George and Gregory, and took them to Constantionople to the Patriarch Theodosius and company who ordained them as assistant bishops to St. Jacob.

In 548 A.D. the Illustrious queen Theodora demised and her husband started persecuting the true believers. Hence St. Jacob, being endued with power from on high, started his agony by visiting the believers everywhere with great speed. Sometimes he was seen in Syria, other time in Armenia, Cappadocia, Cilicia, Ayoorza, Pamphylia, Lueania, Phrygia, Caria, Asia Minor, the islands of Cyprus, Rhodes, Chios, Miletus, Egypt, Nubia, Ethiopia, and Persia, visiting churches, confirming them with the true faith, and ordaining bishops and priests according to the needs of the church. His enemies tried to murder him, while Justinian reserved 300 pounds to anyone who would lead him to St. Jacob. Many attempted but in vain. By walking he covered a distance of 40 miles in a day without feeling tired.

St. Jacob was famed for his wisdom, zeal and Piety, being a great man as well as a good man. After fulfilling every duty of a good shepherd, he gloriously accomplished his course in 578 A.D.

## 6—THE MAPHERIANATE OF TIGRIS:

St. Jacob ordained 102,000 Priests, 27 bishops and one Patriarch for Antioch, Paul the 2nd in 550. In 559 he proceeded to Seleucie, visited Kiswa Anusharwan, the Emperor of Persia and elevated Mar Ahodame, the Bishop of the Arabs to the Metropolitanship or Mapherianate of the East. Mar Ahodame, after ruling over the diocese of the east more than ten years with enthusiasm and energy, preaching gospel to the Magis and others, ended his course in 570 A.D. as a Martyr by the order of Kiswa Anusharwan, for converting to Christianity a member of the royal family.

In 628, the Mapherianate's throne was established in Tigris by Mar Athanasius I the Patriarch of Antioch, by ordaining St. Marootha, the great scholar, as a Mapherian. During his days, the Eastern diocese flourished, and fifteen dioceses were established in Iraq, Arabia,



Persia and Afganistan. The Mapherianate continued until the death of the eloquent speaker Mapherian Behnam the 4th (1859) the 81st in the serial of the Metropolitans and Mapherians of the east who succeeded Mar Ahodame. Upon his demise a council consisting of 17 Metropolitans and bishops was held and stripped by the Mapherianate.

#### 7—THE ORTHODOXY OF THE SYRIAN CHURCH:

The orthodoxy of the Syrian Church is confirmed by the Holy Bible and the genuine historical documents previous to the Council of Chalcedon by which the Christian Church was divided in two. There is no doubt that the dogma concerning one nature in Christ prevailed in the Christian Church before its division, while the dogma concerning two natures in Christ was declared for the first time by Nestor, the Patriarch of Constantinople, who was excommunicated by the first Council of Ephesus in 431 A.D. under the presidentship of St. Cyril, the Pope of Alexandria. Subsequently, Leo of Rome embraced the theory of Nestor in his famous Tom which, for mere political matters, was accepted by the Emperor Marcian by whose violence it was decided in 451 A. D. by the Council of Chalcedon who divided the body of Christ in two.

In 476 A. D. the emperor Basiliscos, protesting the Council of Chalcedon, convened a Council at Constantinople under the presidentship of Mar Peter II, the Patriarch of Antioch and St. Timothy II, the Pope of Alexandria. Five hundred bishops took part in it. Consequently, 600 bishops gathered at Ephesus and dispatched a letter to the Emperor thanking him for his zeal towards the true faith. Accordingly, he issued an edict against the dogma of the Council of Chalcedon. This edict was signed by Peter of Antioch, Timothy of Alexandria, Paul of Ephesus, Anestas of Jerusalem, the bishops of Asia Minor and others who were 700 in number. In 482, another Council was held at Constantinople by the Emperor Zeno, in which Peter of Antioch, Peter Mangos of Alexandria, Acacius of Constantinople and a large number of bishops were present, and confirmed the decision of the former Council. Successively, the Emperor issued his exalted edict Hanoticon, which was accepted by the Patriarch of Antioch, Alexandria, Constantinople, Jerusalem and all the bishops of the east. In 509 A. D. a third council was convened at Constantinople by the Emperor Anestas, in which the original decision of the Council of Chalcedon and the Tom of Leo were burnt according to the orders of the Emperor.

The Syrian Church, therefore, holds the doctrine prevailed before the division of the Christian Church, that was confirmed by the General Council of Ephesus in 431 A. D. and the councils succeeded the Council of Chalcedon.

### § — THE FAVOUR OF THE SYRIAN CHURCH ON CULTURE:

The Church flourished and spread in all the parts of Syria, Palestine, Egypt, Mesopotamia, Asia Minor, Iraq, Arabia, Persia, Armenia, Afganistan and India, where hundreds of churches were erected, some of which were included among the wonders of the world. In 1236 we had twenty thousand churches with several millions of believers, and many dioceses were established as above mentioned. The names of one thousand bishops who ruled over these dioceses during the four middle ages, are mentioned by the Patriarch Mar Michael the Great, in his famous history, hundreds of whom are ordained by the Patriarch Dionnosius Talmahri in the 9th Century.

Hundreds of monasteries were constructed, where thousands of men and women exercised the monastic life, and worked in various parts of education, lifting up the head of culture. In the 5th Century, in the mountains of Edessa alone there were 300 monasteries occupied by ninety thousand monks. In the 6th Century 135 Syrian abbots in South Syria alone signed the book of faith.

Besides the above, also many schools and colleges were erected, the most famous of which was that of Nesibina, where St. Ephrem, the erudite and prophet of the Syrians lectured about 30 years. The second was that of Edessa which flourished by the energy of St. Ephrem from 363 to 373 A.D. and continued for 126 years; and the third, that of Kennashrin, established by St. John Bar Aphtunia (539) and continued for five centuries. Many great and illustrious scholars stemmed from them. They had a deep knowledge of the Holy Book, hence they translated it from Hebrew and Greek into Syriac and Arabic, and wrote commentary on it. Also they flew high in the sky of theology, and they were experts in philosophy, canon law, logic, mathematics, physics, astronomy, medicine and music. They handled all these subjects and left precious works on them, which proved their intelligence and cleverness. Besides, they have translated many works of the Greek philosophers into Syriac and Arabic. Here are some of the Syrian Scholars: Mar Ephrem (373+), Mar Jacob of Srooj (521+), Mar Philoxinus of Mabbog (523+), Mar James

of Edessa (708+), Mar Moses Bar Ceepha (903), Mar Dionnosius Bar Salibi (1171+), and Mar Gregorius Bar Hebrew (1286+). All of the above scholars are famous in the east and west since they have heaped a great favour upon the culture of the world.

Many dreadful persecutions and fearful storms blew against the Syrian Church, abolished most of her glorious institutions. At present her Patriarch lives at Homs—Syria, ruling over 16 Bishops, about a million of believers, and 800 churches in Syria, Palestine, Turkey, Egypt, Iraq, North America, South America and India.

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